# THEOLOGICAL MONTHLY.

VOL. IV. JULY, 1924. No. 7.

## The Laughter of God.

W. H. T. DAU, St. Louis, Mo.

"He that sitteth in the heavens shall *laugh;* the Lord shall *have them in derision.*" Ps. 2, 4.

"The Lord shall *laugh* at him; for He seeth that his day is coming." Ps. 37, 13.

"But Thou, O Lord, shalt *laugh* at them; thou shalt *have* all the heathen *in derision.*" Ps. 59, 8.

"I also will *laugh* at your calamity; I will *mock* when your fear cometh." Prov. 1, 26.

Vision a Tom Paine or a Bob Ingersoll with an audience of kindred spirits before these texts and try to forecast the effect. "There you have your Christian God! A fiend, a ghoul, an ogre, to whom the sorrows of men serve as occasions of merriment and their sufferings as exquisite sport; who answers the groans of the afflicted with guffaws of heartless glee and the cries of the distressed with peals of mirth. While you cringe before Him in abject misery and pour out your bruised heart in supplications that would melt a stone, He sits on His sapphire throne and splits with laughter"; etc., etc. Yes, to the infidel mind *sans* grace, *sans* fairness, and *sans* common sense, to the scornful tongue, trained to jibes and sneers and blasphemies, these texts have ever been a most valuable asset, a cherished revelation, because they seemed to confirm the blackest imaginings of godless hearts concerning Him whose existence they deny and in whom they are nevertheless intensely interested. Even the regenerate stumble at these texts, for the old *ego* still remaining in them is essentially skeptic, agnostic, and prone to lend a willing ear to the whisperings of the Father of Lies. A staunch heart of faith and a reverent and meek mind are required for a profitable study of these texts, or the idea that lies plain on their surface will prove shocking, repellent.

The language of these texts is so bold that it seems highly improbable that a mere human mind would have conceived the

thought that is here expressed. The very abnormity of the scenes depicted suggests a higher source of information. The Spirit who spoke by the prophets and who searcheth the depths of the Deity by these texts admits men to a knowledge which they could not have of themselves. These texts are one of the minor proofs for the inspiration of the Scriptures. We can rest assured that, if men had made our Bible and created a God for whom they wished to gain the affections and admiration of men, they would not have introduced to us a God who laughs at the misfortune of mortals.

Does God, then, laugh? If this is made a question of serious concern, it is best to expand it so as to take in similar phenomena. Does God smell? Gen. 8, 21; Lev. 26, 31; Amos 5, 21; Eph. 5, 2. Does God touch? Ps. 104, 32; Jer. 1, 9; Amos 9, 5. Does God walk, sit, stand, wake, sleep, feel pleasure, sorrow, anger? Does He repent, relax His purpose, etc.? Scripture predicates all these activities of God. Yet Scripture emphasizes that "God is not a man," Num. 23, 19; 1 Sam. 15, 29. The lesson taught at Jacob's Well about God establishes both the reality of God and the unreality of some men's thoughts about God. John 4, 21—24. But why does God depict Himself to men in terms of humanity? Because that is the proper way to make Himself understood by *men*. When He has angels to deal with, He most likely adopts another way, and still another way when He wants the attention of brutes. When we wish to communicate with a Chinaman, we know that we have to talk Chinese to him. A mother adopts the imperfect vocabulary of her child when speaking with him. Such adaptation, or condescension, is considered true wisdom in our earthly relationships; there is no reason why it should be regarded as something else in God's relationship to His creatures. The anthropomorphic phrases by which the sacred writers attribute to God parts, actions, and affections which properly belong to man; likewise anthropopathic expressions by which human passions and sufferings are ascribed to God, *have their source and justification in the single fact that God elects to communicate with man.* That is the primary wonder: God *speaks* to us. For a simple, uncompounded Being like the Divine Spirit, who has no parts nor organs, to do this is so great a miracle that men's amazement should begin right at the point of God's speech, or revelation, in terms of human language. *What* He says is just now a minor wonder.

As long as the essential difference between God and human beings is recognized and insisted on, as is done by Christianity, the anthropopathies of Scripture create no danger to the purity

of faith. On the contrary, they convey to us many a comforting assurance that could not come to us in any other way, as far as we can see. The well-informed Bible-student automatically interprets the anthropopathies of Scripture in a manner suitable to the majesty of the divine nature, *θεοπρεπῶς*. The eye of God represents to him God's knowledge and watchful care; the arm of God, His power and strength; the ear of God, His attention to prayer; God's anger, the divine aversion to something; God's repentance, His altered mode of proceeding, etc. These matters are to the devout reader of Scripture *realities, real acts, real conditions, real happenings in God,* although he is unable to define the process of God's seeing and hearing by his physiology, or God's emotions by his psychology. He confesses with Luther: "Who knows what that is which is called God? It is superior to our body, superior to our spirit, superior to anything that we can say, hear, or think." (XX, 1005.) But when the believer declares: "Thou, God, seest me," he expresses his conviction that God really is aware of him, beholds him, follows his movements, although he does not picture to himself two keen monster eyes peering out of infinite space and riveted upon him. The most perfect Spirit sees by a most perfect spirit-vision, hears, feels, moves, expresses Himself in a most perfect spirit-fashion. God performs in His own incomprehensible and inscrutable way those very acts which men call by those names.

And so God laughs and mocks. We hear no loud vocal explosions reverberating through the welkin, no cutting ironies, no bitter sarcasms strike our ear, but there is something going on in God which, if certain men could hear and see it, would blanch their brazen cheeks and petrify them with horror. Of far more serious import than the question: *How* does God laugh and mock at men? is the question: *Why* does He do it? Those who point with scorn at the laughing God of the Bible and can only speak with disdain of these texts seem to have no eyes and ears for those things which form the objects of divine ridicule. If they would stop to consider the cause, perhaps their amazement and indignation at the effect would vanish or be turned into awe and admiration.

The entire structure of the Second Psalm is dramatic: the conversations that are here introduced are without parallel. So is the psalmist's subject. He beholds in prophetic vision an astounding revolt against God as He has revealed Himself in Christ. The insurrection is world-wide: the nations and people of this earth, not only the גּוֹיִם in so far as they are non-Jews, but the various

races and nationalities of mankind, are involved in it. The rebellion is international — the one, great real *Internationale,* of which the famous red or black type which we know from history are merely species. It is not a factional uprising, as when the masses clash with the classes. In this issue the highest ranks of the social and political order are in hearty accord with the lowest: kings and rulers lead on their subjects. It is not a haphazard enterprise in which they engage without any real interest in the outcome: they "set themselves," that is, they take a determined stand; they "take counsel," literally "sit together" in profound deliberations. They plot and scheme with all prudence and cunning, and they are organizing the most powerful alliance in the world. The moving force in this revolt is not merely the natural perverseness, truancy, and frowardness of the carnal mind, which seeks to cast off moral restraints of the Law, stifles the voice of conscience, and sets up a practical atheism; it is not the intellectual rebellion of man's reason against revealed truth that establishes itself as theoretical atheism, agnosticism, skepticism; it goes deeper than either of these. It is the rebellion against the divine economy of grace as exhibited and executed in the mission of the Anointed, the divinely chosen and appointed Redeemer of the world. The rebellion is not only antideistic, but antichristian. The bands and cords which the revolutionaries mean to break and cast off are the constraints of the rescuing love of God manifested in Christ, the Gospel scheme of reclaiming men from sin and eternal death by the sacrificial life and death of God's Son unto a new life in the Spirit here and in glory hereafter. It is primarily and directly the Christology of the Scriptures against which the rebel machinations and assaults are directed. The earliest Christians were pointed to the scenes during the trial of Christ, against whom "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together," Acts 4, 25 ff., as the fulfilment of this prophetic vision. (Comp. Acts 13, 33.) It was on Good Friday, according to these New Testament references, that God laughed.

If the lead which the Spirit points in these texts is followed, it takes us to all the appalling scenes which men's opposition to the preaching of Christ crucified has produced, beginning at Jerusalem in the days of the apostles, continuing through all the centuries of the Christian era, and terminating in the Armageddon of the Apocalypse. The stoning of Stephen, the sufferings of Paul, the persecutions of Christians under the Roman emperors and the

Roman popes, the ceaseless attacks upon the vital truths of Christianity attempted by innumerable individuals and sects, the antiscriptural and antichristian program of modern theologies — all these are embraced in the vision of the psalmist. Looking at the sight which startled the prophet with our knowledge of what has happened since then, during nearly three thousand years, we almost see concrete figures rising out of the tumult which the holy writer has visioned: Arius, Pelagius, the coryphees of scholastic theology bowing to the dictation of the pagan Aristotle, the English Deists, the French Naturalists, the German Rationalists, the Russian Bolshevists, and in this motley crowd many a renowned personage, many a far-famed name, could be mentioned. They have all labored and are still laboring for the common object of overthrowing the rule of Christ and His Gospel of grace. With a fury like the raging of the sea, and with the persistency of the constant action of its waves, they cast themselves against the Rock of Ages. Every ability of men, every invention of the times, every element of intellectual, physical, political, financial struggle is pressed into service for this mad enterprise. The great activities of the world are shot through with the revolutionary ideas which the psalmist has depicted, and some of them are put in operation purposely to achieve the ideal of a Bible-less and Christless world.

The psalmist viewed this rebellion with horrified amazement. His opening exclamation "Why" expresses indeed "mingled surprise at the folly and indignation at the rebellion," which he witnesses. He beholds not only the astonishingly wicked end at which this surging, blustering commotion of the tumultuous anarchists is aiming, but he sees farther to another end which the blindness of the revolters is hiding from them. He is aware of the utter uselessness of this wild endeavor, and he senses from afar its complete failure with all the ghastly consequences which that will entail. To him the whole war against God's Anointed is ריק, nothing, vanity. The purpose intended will never be achieved. The Father has by an irrevocable decree established the rule of His Christ so firmly that all individual and joint efforts to subvert His dominion and neutralize His authority are foredoomed as ultrafolly and hyperimpiousness. "Sit Thou at My right hand," etc., Ps. 110, 1, "Upon this rock," etc., Matt. 16, 18 — do not texts like these look out from the confident assertion of the psalmist concerning Him whom the Father calls His Only-begotten and whom He has set up forever on His holy hill of Zion, His beloved Church?

Now, it is in this connection that we hear of the laughter of

God. Above the strife that is going on below, above the din and confusion, the madness and fury, the wild shouts of unholy joy and the quaking of the pillars of the Church, the Lord God Almighty sits "enthroned in quiet dignities." Let them rebel: He is still "the Lord," that is, the Sovereign. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity." Is. 40, 22 f. He views this vain rage below with supreme contempt; it only excites His derision. As they raise their shouts of triumph over their imaginary victories and sing their proud paeans, He laughs. With a word He could shatter their devices and smash all their engines of strength and themselves with them. It is an act of longanimity, of marvelous patience, that, instead of bringing His iron scepter down upon them and knocking them into potsherds, He tells them that He laughs at them, if perchance that might bring some of them to their senses.

"All this," says Luther, "is written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. 15, 4. For what is here written of Christ is an example for all Christians. For every one who wants to be a sincere Christian, especially if he is also teaching the Word of Christ, must suffer his Herod and Pilate, his lords and kings, his Gentiles and peoples, to rage against him, to speak much in vain, to lift themselves up and take counsel against him. If this is not done now by men, it will certainly be done on his death-bed by the devil and, finally, by his own conscience. At that time it will be necessary to have these and similar words of consolation in remembrance: 'He that sitteth in the heavens laughs at them, and the Lord holds them in derision.' To such a hope we must cling fast, and on no account suffer ourselves to be driven from it.

"In order to strengthen still more the confidence of those in distress, he says with special emphasis: 'He will laugh and hold them in derision.' As if he would say: So certain it is that they are making useless attempts, even though their undertaking in the opinion of all men may have substantial backing, that the Lord does not consider it worth while to offer them serious resistance as if their attempt were a formidable affair, but He laughs and mocks at them as being engaged in an utterly useless task. In the same tenor He speaks in Ps. 37, 13. . . . We see, then, that our adversaries shall not only be humbled, but put to ridicule.

"Oh, how great a strength of faith is required for these words! For who could have conceived the thought that God was laughing when Christ suffered and the Jews triumphed? So, too, in times of persecution, when it looks as if we were put to ridicule and crushed both by God and men, do we ever believe that God holds our adversaries in derision?

"This derision of God means that He has made the Jews and the Gentiles who slew Christ a laughing-stock to the whole world by raising Christ from the dead. At a time when no one could have entertained a hope that the kingdom of Christ might extend at least over one nation, He caused His everlasting dominion over all creatures to flourish mightily; He thwarted their schemes so effectually that the very opposite result was achieved, and we can sing: 'The Lord is high above all nations, and His glory above the heavens.' Ps. 113, 4, — the same Lord that was humbled worse than any Jew ever was, and whose ignominy was greater than any other suffered on earth. . . .

"But what purpose do these qualifying words serve: 'He that sitteth in the heavens'? By these words he would make our hope strong, hence he pictures God to us at the same time as in serene rest and as a wonderful hidden Judge. He who takes care of us, dwells secure and quiet: when we are troubled, He who cares for us is not troubled. We are tossed about, but He sits and 'shall never suffer the righteous to be moved.' Ps. 55, 22.

"But all this proceeds so secretly that, unless you are in heaven, you cannot perceive it. You are suffering on land, at sea, and among all creatures. Everywhere, in all affairs, your hope of help is cut off, until by faith and hope you vault beyond all obstacles and grasp Him who dwells in heaven. Then you, too, dwell in heaven, however, by faith and hope. Here, then, our heart must cast its anchor in all tribulations, and by this method we shall arrive at a point where the evils of this world will not only become light, but even something to be laughed at." (IV, 263 ff.)

The other texts cited at the head of this paper deal with similar situations in the lives of individual believers and of the entire Church of Christ in her conflicts with the forces of evil. The Thirty-seventh Psalm was composed to teach believers how to wrestle with the riddles of life as they present themselves to the godly in a world full of sin and wicked men. The pious person who endeavors to walk in integrity is confronted with seeming inequalities when he compares his fortunes with those of the ungodly. These inequalities reflect on the wisdom and justice of

God's providence: they excite cavils on the part of the wicked and distrust on the part of the pious. To vindicate the divine government of the world, the psalmist invites the believer to view the malice and meanness of the wicked as God views them, vv. 12—15. "You are being derided by your worldly adversaries, and your misfortunes," the psalmist says in effect, "are charged by them against your religion, your composure and uniform trust in God. But the laugh is really on your side, if we should care to make this serious business a laughing matter. God smiles at the beastly rage of your enemies; for He sees that in their blindness, not heeding the kind warnings extended to them, they are rushing into fearful misery, which has been long delayed to give them room for repentance, but is surely coming, yea, may be impending in the very moment of their triumph. Therefore, do as God does: laugh at the scorn of the world, its specious prosperity and successes, its resourcefulness and aggressiveness. The utter desolation of your oppressors is at hand. The laughter of God assures you of the impotence of your enemies' rage."

The scope of Psalm 59 is "prayer in view of malicious and violent foes, and joy in prospect of relief." The people who have placed themselves outside of the covenant relation which God holds to His people are as ravening dogs — who belong outside — and in the pursuit of their animal instincts seek prey. Like impudent dogs barking at good people that pass them, they belch out slanders against the godly, and the louder they bark, the more important they consider themselves. Not only the proverbial man in the moon laughs at their yelpings, but Jehovah holds them in derision.

For Prov. 1, 26 the context begins at v. 24 and extends to v. 32. God has with great earnestness sought the conversion of the ungodly and has sued for their heart with the intense devotion of a lover and a very affectionate friend (v. 24 comp. Job 11, 13; Ps. 68, 31; 88, 9). But His approaches were all ruthlessly repelled: they "would none of it," there was not the least willingness or inclination in them towards heeding God's counsel and reproof. Then there came a time when God gave them over to a reprobate mind, and their desolation, confusion, perplexity, anguish, dread, distress, being all still evidences of their rebellious heart which finds itself balked of its aim, is viewed by God with utter contempt. They are not crying to Him for advice or help, for they still "will none of it"; they carry their wicked infatuations into their misery and despair, and think of God merely to accuse Him. Therefore, they deserve at God's hand nothing but derision.

The Christ-hatred that forms such a melancholy chapter in the history of our race is diabolical in origin and character. Kaestner, the German epigrammatist, laid bare the satanic motive of the rebellion against Christ in one of his cutting satires. At a social gathering the renowned professor of natural history at Goettingen was asked by the jurist Boehmer what he thought of Voltaire. Without saying a word, Kaestner picked up a card and wrote: —

Den Legionen in der Hoelle
Las Beelzebub Voltaire's *Pucelle*,
Und jeder Teufel war ganz Ohr.
"Ihr schmeichelt keinem Adamssohne,"
Sprach Lucifer vom Flammenthrone,
"Er schrieb nur, und ich sagt's ihm vor."

This he handed his questioner. (*Lutheraner*, I, 36.) This is a correct view for Christians to take of every manifestation of the mad opposition to the rule of Christ. Those manifestations which occurred during the last days of our Lord's sojourn on earth are directly called diabolical operations in Luke 22, 53: "This is your hour and the power of darkness." John 14, 30: "The prince of this world cometh"; comp. John 13, 27, etc. By the resurrection of Christ the scheme of Satan was defeated, but Satan was not converted. He carries on his evil work as the god of this world through the children of disobedience, whose minds he has blinded until at the Second Coming of Christ he shall be cast into the abyss. Until then he is raving in madness like a chained prisoner. Out of the wreckage of his works he is constructing ever new engines of assault upon the kindom of Christ. The feverish activity of the opponents of Christ and His everlasting Gospel does not deceive any true follower of Christ.

He's judged; the deed is done.

Let the pens of Christ-haters, coarse or refined, speed over miles of manuscript, let learned men burn oceans of midnight oil in efforts to break down the divine origin of the Scriptures and explode the teaching of the deity of Jesus of Nazareth and the expiatory quality of His living and dying, let the groaning presses spout forth mountains of antichristian literature, let mammon make supreme sacrifices to finance this rebellious war, it is all רִיק. The whole mutinous gang is working for a lost cause. Heaven laughs at their frenzy, and the children of God join in the laugh.

When their worst is done,
Yet have they nothing won;
The kingdom ours remaineth.

(Comp. *Evangelical Lutheran Hymn-Book*, St. Louis, 218, 5. 6; 220, 9; 82, 3. 6.)

# THE THEOLOGICAL OBSERVER.

**In her article "The Terror of Ideas"** (*Hibbert Journal,* April, 1924) Mrs. A. C. Osler relates that, according to the *Tribunal,* April 26, 1917, the British Government, through its Chief Postal Censor, informed the Nobel Committee of the Norwegian Parliament that it was "considered undesirable" that the following publications destined for the Nobel Peace Prize Committee should be included in the assignment: "1) Any publications of the National Labor Press; 2) any publications of the U. D. C.; 3) any publications containing the writings of any of the following authors: Messrs. Bertrand Russell, Arthur Ponsonby, E. D. Morel, C. W. Trevelyan, Norman Angell, Philip Snowden, C. R. Buxton, and A. Lowes Dickinson; 4) the following publications specified in the list you have forwarded: *Common Sense, The Herald, The Tribunal, War and Peace, What We Are Fighting For, Peace This Winter, The Socialist Review, Towards Ultimate Harmony.* I am, accordingly, to request that you will forward to this development a written guarantee that none of the foregoing will be exported under any permit which may be issued to you." The editor of the *Tribunal* adds: "In other words, there are certain points of view regarding the war — its origin and its effects — which the British Government does not want to be publicly expressed abroad, and they intend to prevent any prominent pacifist from winning the Peace Prize, as that would advertise the Pacifist Movement." This is an astounding piece of diplomatic blackballing, and its tendency is to reflect on the impartiality of the award of the famous Nobel Peace Prize. Bertrand Russell has said: "Men fear thought as they fear nothing else on earth — more than ruin, more even than death," and this statement aptly quoted by Mrs. Osler is verified by the cowardly action of the haughty British Government. DAU.

**Awe-Inspiring Wisdom of Modern Psychologists.** — Those of us who were compelled to read much psychological stuff of the modern brand will agree with F. C. Bartlett of St. John's College, Cambridge, that "one of the troubles about most text-books of psychology is that the student may forget, as he reads them, that his whole concern is to understand the modes of life of real human beings." Still this writer praises the fascinating chapters on "The Behavior of the Lower Animals, The Behavior of Insects, and The Behavior of the Vertebrates," which form the introduction to the self-opinionated McDougall's *Outline of Psychology.* In these chapters we are taught to observe the following "marks of behavior": 1. spontaneity of movement (a bug, for instance, sets out to crawl to something and perhaps to bite it); 2. persistence of activity independently of the initiating impression (meaning that the bug keeps on biting or crawls to a new object to bite it); 3. variability of persistent movements (meaning, we suppose, that the bug sometimes crawls on four instead of six legs and bites with more or less emphasis; talented bugs, moreover, can vary their movements still more); 4. cessation

of movement upon the attainment of a certain end (meaning that the bug stops crawling when it has arrived and quits biting when it has enough); 5. preparation for a changed situation (meaning that the bug goes somewhere else if it has to); 6. improbability (meaning that bugs of aristocratic breeding excel the vulgar herd). As the culminating mark we are told that "behavior involves the whole organism," which undoubtedly means that, when the bug bites you, you have the satisfaction of knowing that every part of the bug anatomy contributed to the act somehow; in other words, the bug does not bite absent-mindedly, as some professors talk. And now there remains nothing but for the spell-bound reader to awaken from his admiring trance and cry, *Plaudite! Plaudite!* DAU.

"**Dynamism**" is suggested as the proper designation for the beliefs of primitive peoples, who believe only in impersonal, all-pervasive, non-moral force as god, and whose motive for worshiping such a god, in whatever shape they can give him, is that asserted by Statius: "Fear first made gods to be in the world." The religion of the Bantu tribe is said to be dynamism, akin to the Mana of the Melanesians and other Pacific islanders, and the Orenda and Watan of the Red Indians. One of the curious legends of the Bantus, as told by Edwin W. Smith in his *Religion of the Lower Races,* relates that "an old woman had been deprived of everything and, perplexed with the riddle of life, set out to seek God and demand an explanation. She commenced to build a tower that would reach to heaven, but failed. She noticed that earth and sky seemed to touch on the horizon, and she set out to find God there. 'I want to ask Him, Why?' She gained no answer, nor has any other, say the Ba-ila." DAU.

**The modern emphasis** on the information which missionaries ought to acquire about primitive and pagan peoples before they start out to preach Christianity to them is good when the aim is to equip the missionaries for most efficient work. We work best when we work intelligently and are conscious of our bearings at any point of our work. Origen was right when he justified his study of the works of Plato, Numenius, the Stoics, and the Pythagoreans by saying that he could not help his non-Christian hearers unless he understood their opinions. Such study, however, can have no other object than to show the missionary the spiritual misery which will confront him and suggest to him the aptest way of applying the medicine. But the emphasis may also be caused by the belief that strange religions are not altogether bad, and the missionary's study is to convince him that the pagans have much spiritual substance which no mission need bring to them. There is an evident getting away from the old belief that "heathen religions are false and are to be repudiated and replaced by Christianity." In the place of it we hear pleas that missionaries must be enabled "to think in terms of a devotee of a strange religion, to appreciate his point of view with some sympathy, and thus come to consider his religious problems hopefully." At the bottom of such pleas lies the thought that Christianity is indeed the superior religion, but in the sense that it stands

in the succession and at the summit of religious development and for the time being marks the highest in the spiritual development that humanity has reached. When applied in this sense, the emphasis is bad. Christianity as the one true revealed religion is *sui generis*. Its roots are all in the heart of God, not partly in Buddhism, Shintoism, Bantuism, etc. Any missionary who thinks so had better stay at home, for the pagans will simply laugh at him for trying to bring them an improved form of their pagan belief. DAU.

**It is instructive and comforting** to men who are faulted for not being scientific to observe how the undoubted scientists appraise the work of other undoubted scientists. Take, for instance, historical research. One nods the head with pleased wonder when reading H. B. Workman's remarks of Westminster Training College about "the weakness of much latter-day specialization, the serving up of a hotch-potch of uncorrelated, undigested, and therefore valueless facts. Some historians, by their constant burrowing, lose their vision of the things that matter; they add to the buried stones in our journals, but contribute little or nothing to the understanding of the past"; or when reading about "historians with no ax to grind." There is much "learning" dumped upon the book-market that is not even fit as provender for donkeys, to say nothing about food for the mind or elevation of the spirit. As to writing history for propaganda purposes, that is the most cunning form of learned falsehood. DAU.

**In the Year-Book for 1923—24 of the Hartford Seminary Foundation** an attempt is made to explain the *differentia specifica* of theology as compared with some other professions. The attempt is not very illuminating: "A School of Theology is, in one of its aspects, like a School of Law or a School of Medicine, a training-school for a profession. But it differs from these as respects both the material of instruction and the field of the practitioner. It does not, like Law, find its material in fixed statutes or established precedents, nor, like Medicine, does it present the results and methods attainable through sense experience. It is not, and presumably never can be, a training-school of exact technical precision, in the measure in which this is true of schools of Law and Medicine. Its material is found in the self-revelation of God through Jesus Christ and through the deepest human experiences of God. The minister cannot, like the jurist, exercise constraint over the reluctant wills of men, nor can he, like the physician, test his methods in the chemical and biological laboratory or check up his results through observations of the reactions of the human body. His constraint can only be the majestic persuasiveness of the sacrificial love of God. His results can be registered only in human character, where the errant will and emotion of men fix the values that determine action. In this aspect a theological school is not a training-school in professional technique." There is no attempt made in the foregoing to delimit theology from philosophy. That is significant. The old Lutheran way of exhibiting the specific difference between theology and every other learned pursuit (philosophy in the broadest sense) is 1. by the

*materia:* The domain of theology is the written revelation of God, that of philosophy the world of matter and mind; 2. by the *principium cognoscendi:* In theology it is the infallible authority of God speaking in the Scripture; in philosophy it is the laws of nature and the innate laws of right and wrong; 3. by the *medium:* In theology it is faith in the written Word of God; in philosophy it is human reason; 4. by the *finis:* In theology it is instruction how to obtain life eternal; in philosophy, knowledge. The *Year-Book* goes on and speaks of the why and wherefore of the Christian ministry. "These facts make breadth and thoroughness of training more indispensable, for the minister touches the need of modern life at many points. It is concerned with establishing everywhere those right personal relations between God and man, and man and man, which all together constitute the kingdom of God. The minister ought not to begin his work, nor can he prosecute it successfully, without a clear conception of what he is to do, and how he is to do it. The power of God unto salvation is not a mechanical force. It is a vital energy, moral and spiritual, and the methods of its utilization must be those which belong to the realm of life. The religion of Jesus Christ is a vital principle to be implanted by the minister within a social environment, for the regeneration of the world. To accomplish this is the task of the Christian Church, and the minister is the leader of the Church. If he is in any measure to meet his responsibilities, he must have: 1. knowledge of what the Christian religion is, as a vitalizing faith; 2. knowledge of what the environment is in which Christianity is to be planted; 3. knowledge of how to plant and nurture Christianity within the environment. To supply this knowledge, and to make it dynamic in the personalities of those who are taught, is the real task of a School of Christian Theology." There is lack of precision in this statement. A Lutheran definition would read somewhat like this: A Christian minister, or theologian, is a believer in whom God the Holy Spirit through prayer, study of the Scriptures, and spiritual trials has created, and is preserving, the habitual fitness to know God and all divine matters revealed to men, to teach them to others, and defend their truth against gainsayers, and who, by doing all these things, makes himself a servant of the flock of Christ and of all men and builds up the kingdom of God, the holy Christian Church. DAU.

**Responsibility for the term "cosmic consciousness"** is traced to Dr. Bucke, who wrote a treatise with that title and defined cosmic consciousness thus: "The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence, — would almost make him a member of a new species. To this is added a state of moral exultation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking as, and more important than, the enhanced intellectual power. With these come what may be called a sense of immortality, a conscious-

ness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already." How this "consciousness" actually exerts itself is illustrated by Angela of Foligno, whom Evelyn Underhill quotes in *The Mystic Way* as saying: "I had comprehension of the whole world, both here and beyond the sea, and the abyss and all things else; and therein I beheld naught save the divine power in a manner which is verily indescribable, so that through greatness of marveling the soul cried with a loud voice, saying, 'This whole world is full of God.'" Evelyn Underhill herself describes cosmic consciousness as "the drift of life, the effort of that Creative Seed within the world to establish itself in Eternity; in Boehme's words, 'to hide itself within the heart of God': to attain in pure mystic language 'union with the Absolute.' . . . It tends to the actualization of a spiritual existence already intuitively known: to find its way to a country *'non tantum cernendam, sed et inhabitandam,'* which the very constitution of its being makes a promised land." So this cosmic consciousness is merely a rehash of pantheistic notions that were regarded as *passé*. The thing is even traced to the *Meditations* of Marcus Aurelius, as witness the following: "Salvation in life depends on our seeing everything in its entirety and its reality, in its Matter and its Cause." "There is one Light of the Sun, even though its continuity be broken by walls, mountains, and countless other things. There is one common Substance, even though it be broken up into countless bodies individually characterized. There is one Soul, though it seem to be broken up among countless natures and by individual limitations. There is one intelligent Soul, though it seem to be divided." (XII, 29. 30.) "Unceasingly contemplate the generation of all things through change, and accustom thyself to the thought that the Nature of the Universe delights above all in changing the things that exist and making new ones of the same pattern. For in a manner everything that exists is the seed of that which shall come out of it." (IV, 36.) "He that knoweth not what the Universe is knoweth not where he is. He that knoweth not the end of its being knoweth not who he is or what the Universe is." (VIII, 52.) "There is one Universe made up of all things and one God immanent in all things. . . . A little while and all that is material is lost to sight in the Substance of the Universe; a little while and all Cause is taken back into the Reason of the Universe; a little while and the remembrance of everything is encairned in Eternity." (VII, 9. 10.) Of what quality that immortality is of which this system speaks appears from the following: "Pass in review the far-off things of the past and its succession of sovranties without number — thou canst look forward and see the future also. For it will most surely be of the same character, and it cannot but carry on the rhythm of existing things. Consequently, it is all one whether we witness human life for forty years or ten thousand." (VII, 49.) "He who sees what now is, hath seen everything that ever hath been from times everlasting, and that shall be to eternity; for all things are of one lineage and one likeness." (VII, 37.) Cosmic consciousness, then, is nothing but a repristination of past pantheistic vagaries. Dau.

**The present position of Roman Catholicism in England** is sketched for the *Hibbert Journal* (April, 1924) by J. W. Poynter, a Catholic layman. The writer goes back to 1829, when the Catholic Emancipation Bill was debated in Parliament, and recalls the predictions of disaster which some speakers declared would necessarily follow upon the removal of disqualification then in force against Catholics in England. Upon this background he paints his picture of Catholicism in present-day England. The Emancipation Bill was passed. Then came the restoration of the hierarchy in England by Pius IX in 1850 and the British hue and cry against "papal aggression." The archiepiscopal see of Westminster and twelve suffragan sees were established. By his bull *Apostolicae Curae* of September 18, 1896, Leo XIII declared Anglican ordinations invalid. Under the episcopates of Cardinals Wiseman (1850—1865), Manning (1865—1892), and Vaughan (1892—1903) Catholicism in England had grown to such an extent that the previous single province of Westminster was divided into the archbishoprics of Westminster, Liverpool, and Birmingham. On February 17, 1916, Benedict XV established the additional archiepiscopate of Cardiff, Wales, and on July 20, 1917, the bishopric of Brentwood, Essex. Of religious orders and communities the following have been set up and are operating with evident success: Augustinians, Benedictines, Canons Regular of the Lateran, Carmelites, Carthusians, Reformed Cistercians, Dominicans, the various types of Franciscans, Rosminians, Jesuits, Oblates of St. Mary Immaculate, Passionists, Premonstratensians, Redemptorists, Salesians, Servites. The Catholic Evidence Guild, an organization of lay catechists, has been started, which gives lectures in public places and helps in the instruction of intending converts. The ideal for which English Catholics strive is "converting England." The increase of the numerical strength of Catholicism in England the writer does not state; he surmises that, while there have been many accessions to Catholic ranks, there has also been a great deal of leakage. He has also observed a good deal of indifference to participation in Catholic propaganda alongside of the undoubted enthusiasm prevailing among many Catholics. England is learning her lesson in popery as other countries. As elsewhere, Catholicism fattens under constitutional protection, tolerance, and general connivance at its practise and never pretends to change its teachings in order to accommodate itself to those who treat it with tolerance. It is willing to take all that is offered it, and some things that are not offered, and gives nothing in return. DAU.

**"Scamp Psychologists."**—To check the great harm that is being done by scientific quacks of the worst kind who are hypnotizing the public with the magic name of "psychology," the People's Institute of New York has instituted popular lectures at Cooper Union, at which the reliable facts of science are explained. In a lecture on psychology Dr. Everett Dean Martin said: "During recent years there has developed a school of scamp psychologists who have told their followers that repression is an evil which may result disastrously to them. They compare the repressed energy in the psyche to steam

which is enclosed in a boiler without any possibility of escape, and they picture the neurosis as a form of explosion, thus telling young people that if they allow themselves to be repressed by moral conventions or by our present social system, they are running the danger of a frightful neurotic explosion." Antirepressionists remind one of sentimental folk who are pitying the tigers at the zoo because they are caged. The world is daily reaping the fell harvest from the evil sowing of moral scientific liberalists. The bars are down, and the animals are roaming throughout and roaring like their father, the devil. The battle against unrestraint is just now the greatest battle which God's children have to fight on a hundred different battlefields. Many Christians are growing weary of the fight — alas! DAU.

**Investigating Faith-Healing Campaigns.** — At Vancouver eleven ministers of different denominations, eight doctors who were church-members and specialists in different directions, three college professors of scientific attainments, and a prominent lawyer of the city were appointed a committee to investigate the healing campaign carried on in their city a year ago by Rev. C. D. Price. In their report they say that they have investigated 350 cases involving 50 diseases. They found that of these only five could be classed as cures, and these related to functional troubles arising from disturbances of the nerves, not to organic troubles, such as tuberculosis, cancer, diabetes. In 215 cases there was no positive result at all. In nine cases insanity followed the treatment because the patient was disappointed in his expectations; in thirty cases marked depression followed the treatment for the same reason. Thirty-nine cases resulted in death despite the expressed belief at first that the patient was benefited. One young woman, suffering from diabetes, had been anointed by the healer, became hopeful and confident, and discontinued medical treatment, "but died a few months after of diabetes, as was inevitable from the first." Seventeen cases were distinctly worse after the anointment because proper medical treatment was neglected. Rev. Price had called his treatment faith-healing, and declared that divine power was directly operative. He placed great emphasis on the patient's faith. The investigating committee cordially recognizes the fact that bodily and mental health are capable of being influenced for good by mental or spiritual means, but they declare their firm belief that "health is a gift from God, that the laws of the body and the mind as revealed by modern science are a divine revelation, and that any attempt to establish a treatment, by whatever name it may be called, in which these laws are openly or tacitly ignored is contrary to good sense, to sound morals, and to genuine religion." The discoveries of modern science are not a divine revelation, except in the very widest sense, in so far, namely, as whatever the *lumen naturae* reveals to men comes from God. Otherwise the report of the Vancouver committee, from which these facts have been culled as reported in the *Outlook* (April 16), is very sane. Every faith-healer ought to operate under a permit of the city authorities and be registered like the street-venders of cure-alls, etc. He should also be subject to supervision by the boards of sanitation.

Governments exist for the protection of the physical well-being of citizens. Investigating committees after the conclusion of healing campaigns are also a good device. DAU.

**A Fine Tribute.** — "She was a woman of unusual intellectual ability and culture. Her genius, however, turned to the practical rather than to the theoretical. I have never known any one who managed the affairs of a large household with more apparent ease. Everything about her home ran like clockwork, and yet there was never the least appearance of haste or unusual exertion. She might easily have become the director of a great business establishment. And yet she was always gentle and womanly, and she carried into social life a kind of vivacious cheerfulness that made her presence a blessing to all whom she touched. She did not theorize much about religion. She simply lived it. She was ever the friend of the sorrowing, the needy, and the neglected. On the occasion of my last visit to her home I discovered that, in spite of the fact that she was in precarious health, she insisted on going out every Sunday afternoon and at other times during the week. Upon inquiry I found that she was looking after a mission Sunday-school which she had been conducting for a number of years," etc. This is the tribute paid to a minister's wife, a Methodist. It names traits that we cherish in any minister's wife. There are many such also in our own Church. DAU.

**The late Bishop James Atkins, Jr.**, of the M. E. Church was an ardent advocate of Christian education, beginning with the earliest years of childhood. His book *The Kingdom in the Cradle* has indeed been rightly censured for indulging in overenthusiastic utterances, from which it has been inferred that he teaches that through a proper process of nurture and training one may grow up as a Christian without the cleansing and quickening of the Holy Spirit. But this was not the real mind of the writer, who rather held that the Holy Spirit enters the mind of the young when their parents bring them up in the nurture and admonition of the Lord. Bishop Atkins frequently declared that the power of Christianity is far more reliably developed through the training of the young than even through the mightiest agencies of adult evangelism. He rested his hope for the success of the Church on the young people. "There was something in their winsomeness, their helplessness, their trustfulness, their beautiful idealism, and their sublime possibilities that made an irresistible appeal to him. He loved them with a Christlike love and was passionately bent on doing everything in his power to save them from the evils and dangers that threaten them, and to bring them into the possession and enjoyment of their spiritual inheritance." Such birds are rare, and one loves to note their presence and mark their identity as a cheering sign that our persistent emphasis on Christian education can be understood in circles outside of our Lutheran Church, although our methods may often be denounced as wrong and un-American in those very circles. DAU.

**Holland** is the next country to receive attention from the Vatican reclamation office. For the conversion of the country to the Church of Rome a League of Prayer has been formed with a membership of a million members. The rules to guide speakers in winning converts are: Abstain from polemics; speak in modern terms; admit wrongs in the Church; show that Catholic religion brings happiness and mainly depend on prayer. An organization similar to the Knights of Columbus has been formed called Knights of St. Willibrod, whose object is to bring the "ideals of the Church into the society in which they live, to defend the Church when maligned, and to make the sign of the cross before meals." There are also the Guild of the Clear Truth and the Ladies of Bethany. The former are catechists and the latter instructors of catechumens. Through this activity it is reported that "the Church is experiencing its second spring." DAU.

**A pitying smile and a shake of the head** is what Rome bestows on Episcopalian efforts for the unification of the Church. Witness this item from the *Montreal Daily Star,* January 26: "The Roman Catholics of Great Britain have very distinctly indicated that there is to be no surrender of any dogma which would make union possible with the Church of England. In an article by a Roman Catholic writer their position is clearly stated. It is pointed out that 'anybody can ask what the Catholic Church believes, and he will get the same answer everywhere,' but Catholics cannot understand a Church so broad that it can hold conference with the Methodists at Bristol, with the Lutherans at Upsala, Sweden, and the Roman Catholics at Malines, Belgium. The writer concludes by suggesting to the Archbishop of Canterbury that he spend his efforts in securing Anglican unity at home before reaching the hand to others. Real union, the article states, will be slow, but thorough in its method." The last remark means that Rome figures on a considerable interval of time before she will have the Protestant countries completely in her grasp. For that is her method: making the world Catholic. The foregoing clipping might do good service on the desk of prominent church-unifiers like Archbishop Soederblom, as a daily reminder of what he is piloting the Church into. But this Roman Church which expresses her surprise at the flexibility of the Anglican Church should be reminded of the fact that she is a greater marvel to Protestants; for she strikes political bargains with French atheists, Italian and German Socialists, Russian anarchists, etc. An ever-growing number of people in the world understand that the cement which holds the Catholic Church together is not the unity of the Spirit in the bonds of peace, but the identity of selfish interests in the bonds of greed. DAU.

**Dr. Felix von Luschau,** who came to America just before the outbreak of the Great War and was heard at the Central Library of St. Louis on anthropological problems among the races of Southeastern Europe, died in Berlin early in February. The *News Bulletin* of the National Lutheran Council presents the subject-matter of his last book, entitled *Peoples, Races, Languages,* as outlined by Dr. von

Luschau himself, thus: "1. The entire human species consists of but one single specimen: *Homo sapiens.* 2. There are no 'barbarous' tribes, but only peoples with a type of culture differing from ours; however, there are 'barbarous' white individuals, cruel, uncultured Europeans, who suffer from tropical madness, who do not make any endeavor to understand properly the natives in far-distant countries, who live among them and act like savages, exploiting them and mistreating them most brutally. 3. The distinguishing characteristics of the so-called 'races' have principally developed from conditions determined by climatic, social, and other factors of their surroundings. 4. There are no races inferior in themselves. 5. Every race has single inferior individuals. 6. Most of the races have adapted themselves to their surroundings in the most efficient manner. 7. An original human group, uniform in physical characteristics, originally had also a uniform language. In the course of time, however, through nomadic movements, through various shiftings of peoples, through mixing with other elements in a more or less peaceful fashion, and through the influences of commerce, foreign trade, and travel, the original condition has disappeared everywhere, so that now a conformity or coincidence of race and language exists in but few exceptional cases. 8. The difference between the various races, especially as concerns the moral qualities and the intelligence, is not nearly as great in any instance as the difference existing between single individuals of one and the same race. 9. Half-breeds are (exactly as in the case of illegitimate children) never *a priori* inferior; they will become so only if the parents are individually inferior. 10. Human society holds the key to protect itself permanently from inferiority through social or antisocial elements and at the same time to decrease its number materially." Dr. von Luschau was President of the German Society for the Protection of Natives. German missionaries abroad remember him as a man who proved himself by words and deeds to be a friend of mission-work. DAU.

**Shifting the Issue.** — That Roman Catholics hold Luther responsible for the economic revolt and upheaval which followed the Reformation has been stated time and again in these columns. Sidney Dark in *The Story of the Renaissance* (New York: George H. Doran Co.) urges the same opinion when he writes as follows: —

"The most interesting aspect of the work of Luther is that he was a German revolting against international authority. Whether or not the revolt had sufficient justification, whether the consequences for the world were good or evil, there is immense significance in Luther's provocative inquiry, 'What have we Germans to do with St. Peter?' It is perfectly true that Luther was a Christian mystic preaching, as he believed, a return to primitive and purer Christianity; it is equally true that Luther was a German in revolt against an authority that was non-German. Thus, among other things, Luther was one of the chief architects of modern disunited Europe, the countries of which had ceased by the end of the Renaissance to have any common allegiance or any common faith. The unity achieved by the Roman Empire and maintained in circumstances of ever-increasing difficulty

by the Roman Church was finally brought to an end when Luther nailed his famous protest on the church-doors at Wittenberg. It must not be supposed that I am suggesting that this was the act of an irresponsible eccentric, or that I am implying that the break-up of Europe was the result of one cause or the achievement of one individual. The decadence of the Middle Ages, the obscurantism of the monasteries, the gorgeous worldly luxury of Renaissance Rome, inevitably led to reaction and revolt, and the revolt meant Nationalism, the beginning of national rather than of continental patriotism, the separatism which has inspired heroes and poets for four centuries, but which has also brought with it an incalculable amount of material and human suffering, of which the Great War of 1914 to 1918 was the latest, though possibly not the last, incident. When a radical thinker such as Mr. H. G. Wells says that Western civilization must inevitably be destroyed unless Nationalism, as we know it, gives place to a similarly real and vivid Internationalism, they postulate the necessity for the creation of some authority which will command universal loyalty as the Catholic Church commanded that loyalty before the Reformation."

We admit that Luther's work was a revolt against papal authority. However, the Reformation was not essentially an economic movement. It is unfair to charge to Luther the sweeping changes that occurred socially and politically in Europe after the restoration of the pure Gospel. During the many centuries preceding the Reformation the Roman Catholic See, by its tyrannical political policy, caused the social and economic revolt for which Luther is now blamed. Spiritually and temporally the Roman See advocated a czarism which could not stand forever. That the end came when Luther freed the world from the spiritual tyranny of Rome only proves how great the work was which Luther by the grace of God accomplished.

MUELLER.

**Confusion Worse Confounded.** — *Time* (May 12, 1924) writes: "Had the traditional Man from Mars dropped last week into Philadelphia and then bounced over to Boston and subsequently returned to Mars, there would have been one question to which he could have made no sane answer to inquisitive friends and relatives, 'What is the Protestant Episcopal Church in the United States?' In Philadelphia, passing through Locust Street, he would have seen a pageant of dressed-up priests — a crucifix, bearing a shining cross of gold, torch-bearers in red cassocks and cottas, priests in serried ranks followed by monks of the Order of the Holy Cross and the Cowley Fathers. To Mass — High Mass — they went, 700 strong. Had the Martian proceeded to the Witherspoon Auditorium, he would have heard them sing a song, 'Hail, Mary.' Then he would have heard theological utterances, which, apparently to the satisfaction of all present, gave the *coup de grâce* to certain people variously styled as heretics and Modernists. And he would have heard applauded a speech by one Father Joseph G. H. Barry, advocating reunion with an institution known as the Roman Catholic Church.

"'This,' said the Reverend Father, 'is what, it appears to me, we can accept as a basis of negotiation: 1. A primacy of St. Peter and of the bishops of Rome, *jure divino* (by divine law). 2. A jurisdiction differing in extent at different times, but in all cases allocated to the Bishop of Rome *jure ecclesiastico* (by church law). 3. An infallibility which is the expression of the mind of the Church through the Pope as its organ of statement and which is authenticated by its recognition by the whole Church.'

"The Martian would have heard that six bishops had associated themselves with the gathering, to wit: Weller of Fond du Lac, Webb of Milwaukee, Griswold of Chicago, Johnson of Colorado, the British bishop of Honduras, 'most gorgeous of all,' and Ethelbert Talbot, senior bishop of the entire Church. Finally he would have heard Dr. George Stewart, of Evanston, Ill., declare: 'It is our duty to make it unmistakable that we are Catholic and not Protestant.' (Cheers. Clapping.) Just as the Martian was deciding that the Protestant Episcopal Church was not Protestant, he was bounced to Boston. He would have found in session the Church Congress, the proceedings of which were, by comparison, tame. Bishop Lawrence celebrated Holy Communion. Incense was not perceptible. Dr. Kirsopp Lake, of Harvard, said: 'Bible and Church have frequently been wrong, and their complete consent will prove in the end to have less power than truth and facts, for these alone are valid, authentic, and infallible.' No one threw bricks at him. Miracles, divorce, industry, eugenics, creeds, were all quite thoroughly discussed. All present were Protestants, protesting as they chose against whatever untruth or unrighteousness 'is, and of a right ought to be, protested.'

"The Martian, recording his adventure, might conclude: 'And this indeed was a marvelous institution, for I could discover no manner of doctrine which it did not contain and exhibit.'" MUELLER.

**Measures of the Methodists.** — Among the resolutions adopted by the Methodist Quadrennial General Conference (850 delegates, including every Methodist bishop in the world except three), at its recent meeting at Springfield, Mass., the following are of importance: —

"It unanimously adopted the resolution of Judge Henry Wade Rogers favoring the World Court. It decided to send a special delegation to Washington to urge stricter prohibition: Bishop Nicholson, of Chicago; Bishop Leonard, of San Francisco; Judge Pollock, of Fargo, N. Dak.; William H. Van Benschoten, of New York; Rev. Clarence True Wilson, secretary of the Church's Temperance Board. It adopted a resolution categorically denouncing President Butler of Columbia and praising Presidents Angell of Yale, Hibben of Princeton, Burton of Chicago, Burton of Michigan, and Brooks of Missouri for their support of prohibition. It heard Bishop Nicholson of Chicago, head of the Anti-Saloon League, advocate that no Methodist workers be henceforth sent to Columbia University for training. It adopted a resolution to extend prohibition to the Philippines, where the Volstead law does not apply, although the Eighteenth Amendment

does. It side-tracked a 'Declaration of Faith' presented by Fundamentalists who hoped to commit Methodism to their views."

The report of the bishops on the state of the Church was heard, which advocated: "1. Abolition of the ban on dancing, card-playing, theaters, circus, but stressed the unmorality of the age. 2. Fundamentalism. 3. Union with the Methodist Church South. This has been agitated ever since 1845, when the Church split because a Baltimore parson refused to 'free his wife's slaves"; and denounced: "1. The Klan. 2. Divorce. (No divorcee can be remarried by a Methodist minister, except the innocent party in a case of unfaithfulness.) 3. War — the precise attitude on this question remains to be determined." MUELLER.

**Fanaticism versus Medicine.** — How the wolves in sheep's clothing (false teachers) ravage the flock of Christ is demonstrated in the following article, which appeared in *Times* (May 19, 1924): —

"Edward Winterborne, pastor of the Faith Tabernacle of Lebanon, Pa., is leader of a most curious and obstinate flock. Diphtheria is ravaging his congregation. Seven have died. Fifty others are seriously ill. And yet a Mrs. Roth, whose husband and two children died last week, announced with infinite faith: 'I would rather have my children and myself dead and on our way to heaven than to be saved by medicine and go to hell!' In response to an edict of the Faith Tabernacle the entire sect has refused the services of local physicians; medical science is barred from the homes of all its members. The local health authorities have quarantined both the Tabernacle itself (a $60,000 brick structure) and the homes of nine families. Legal action has been started on the count that they disobeyed the State Law in not having their children vaccinated before school-age. Alderman Miller: 'I am sorry that I can merely hold Winterborne for court on the State charge. . . . I consider his action in advising the people against the calling of physicians as nothing short of murder.' "

A later report states that the medical authorities compelled "Pastor" Winterborne and his flock to submit to medical treatment. MUELLER.

**Supplanting Crime with Crime.** — "Many Moderns seem to consider stupidity to be worse than immorality," writes the *Catholic World* (April, 1924) editorially. "But what shall we say when great writers, in advocacy of immorality, defend it with stupidity? The immoral cause is birth control. The stupidity is in the following argument, injected into a novel, *The Lavender Dragon,* by Eden Philpotts: 'The need to rear and fatten armies and navies for slaughter does not, you see, arise with us. We know that there are too many people in the world. Authority cannot cope with the increase, and Nature does so — in a manner very painful to all of good will. . . . It will presently, however, be driven into man's thick skull that quality is of greater force in affairs than quantity, and that famine and pestilence are cruel and abominable engines to keep the race in bounds. And when he makes that discovery, what will he do? He

will first reach limitation of swords and spears, and then, being a logical beast in his saner moments, attain to limitation of his own species. For when men compose their difference without shedding of blood, masses to murder and be murdered are an anachronism, and overproduction becomes folly.' . . . Race suicide is at least as immoral as warfare. One crime will take the place of another. But the stupidity of the argument is in the implication that there is no other solution of the problem of overpopulation except by committing a crime. As Chesterton says: 'When there are not hats enough for all existing heads, chop off some heads.' Why not try providing more hats? or more food? Suppose that all the nations in the late war, instead of putting money into powder, had spent whatever the war cost upon the irrigation and cultivation of the waste spaces of the earth; how many more mortals could then be comfortably sustained! When that question is answered, we will suggest a hundred more ways of solving the problem of overpopulation. Until all solutions have been exhausted, it is absurd to suggest an artificial means that violates a primary law of nature, and that is repugnant to all sense of decency."

We hold that the question of birth control is not an economic, but a moral problem. Statistics show that birth control does not predominate in congested districts and overpopulated countries, but rather among those who, putting aside God's Law, are shirking for selfish reasons the great social duty of the race. The situation is not that of "overcrowding" at all, but rather of "crowding out" the divine Law; and this is responsible for the subtle crime of birth control.

MUELLER.

**Glimpses from the Observer's Window.** — Seventeen years ago Pius X requested the Benedictines to take up the revision of the Vulgate where the Barnabite Father Versellouc had left off. The revision will require ten more years to be completed.

W. K. informs the *St. Louis Star* (March 6) that Gibbon wrote the history of the United States when he wrote the *Decline and Fall of the Roman Empire.* All one has to do to make this fact plain is to substitute names. The same mismanagement of affairs posing as intense patriotism then as now.

Hartford Theological Seminary reports "special libraries of Lutherana, Arabic, and English hymnology exceptional in this country." This school has 53 scholarships and aid funds, aggregating $134,462.69. Its enrolment during the current year was 71, eleven of them women. Its faculty consisted of 26 regular professors, one of them a woman, 28 annually appointed instructors, six of them women, 5 librarians, three of them women; 17 "occasional lecturers" addressed the school, one of them a woman.

Pastor Nichterlein has accepted the call to the chief editorship created by the General Synod of our brethren in Australia in March, 1923.

Dr. Hallesby, "the leading conservative" theologian of Lutheran Norway, is being attacked by the Liberals "because of his presentation of the doctrine of the Virgin Birth in his Dogmatics."

The students of the *Menigheds* party in Norway have severed their connection with the Y. M. C. A. because of the liberalistic tendency of the latter organization and have formed an organization of their own.

The Student Volunteers at their late convention declared themselves opposed to further wars. The students at Northwestern University, Chicago, announced that they were through with war. The Methodist Council of Cities in session at Pittsburgh "informed the Government that our Church can take no part in any movement toward war." The majority of a Methodist students' conference at Louisville opposed war. The secular papers are admonishing the churches that it is their duty to oppose war. All of which means that the scent of war is in the air. This accounts, too, for the strong advocacy of America's becoming a member of the World Court. None of these efforts will ward off the next war. They are only signs of an uneasy conscience, which will again be scrapped when the war frenzy is upon us. "We lift up our eyes unto the hills," etc.

During 1919 there were 3,230 emigrants from Germany; in 1922 the number rose to 36,500, during 1923 to 115,400. The desperate conditions in Germany are driving all who can procure the means for leaving from their homeland. The majority of the emigrants are turning to Brazil, Argentina, Chile, and Mexico.

As a fruit of Prof. O. Hallesby's tour of America 7,400 Kroner have been donated to the *Menighedsfakultet* at Christiania.

An editor has to gratify many tastes; at least most editors think so. The editor of the *Outlook* (April 16) indulged in an Easter meditation, in which the following sentiments occur: "Easter explains why he who was called the Lamb that was slain is also called the Lion of the tribe of Judah. Easter brings into the consciousness of those who will listen the thought Josiah Royce compacted into this one sentence: 'I am essentially the wanderer, whose home is in eternity.'" A model of a Janus-faced thought!

The silent, but effective thought transmission by radio is compared to the secret work of Jesuitism in America in the *American Standard*, April 15.

The moral condition of our large dailies was sketched at a conference of M. E. ministers in New York by a speaker who charged that newspapers "headlined everything that tended toward hell and small-typed everything that tended toward heaven." A resolution was passed by the conference in favor of establishing newspapers to be published by the Church, to offset the influence of "commercial newpapers catering to Rome and antichristian Judah."

The two Red Hats which are coming to America are causing considerable excitement. By the time this is printed they will have arrived. In New York a grand "spontaneous" reception is organized for Hayes; in Chicago the thirty-third division of the Illinois National Guard is preparing a huge "spontaneous" parade for Mundelein. Our readers at New York and Chicago —?

The familiar maxim of lawyers, "The law is an ass," is applied in plain disgust and anger by the *American Standard* to the decision of the Federal District Court of Oregon, which declared the Oregon School Law unconstitutional. The editor seems to regret that the law also struck at private and church-schools of Lutherans, Episcopalians, and Presbyterians and thinks that it was aimed solely at the Romanists.

In this connection a good sentiment is expressed by the editor to this effect: "The time-worn reliance of the Romanist, namely, the First Amendment to the Constitution, that 'Congress shall make no law respecting an establishment of religion,' does not apply [to Catholics], for Romanism is not a religion, but a *political system*, deriving from the political empire of the Caesars. The triple-crowned Pope of to-day, sitting on his throne in Rome, is the successor to the Caesars, who ruled the Roman Empire in the early centuries of our era. He is the *political* heir of Caesar, not the *spiritual* heir of Christ." (*American Standard*, April 15, 1924.)

The National Academy of Design has rejected Carl W. Akeley's bronze "The Chrysalis," which the artist considers his best. A picture of it is on page 659 of *Current Opinion* for May. It represents the figure of a man coming out of a gorilla. The Academy held that evolution as conceived by the artist is "too sudden."

The Sterling-Reed Bill in Congress to create a Federal Department of Education is condemned by the head of the Carnegie Foundation, Henry S. Pritchett, who calls it a step backward, a "teachers' bonus," an attempt to deprive the local community of its feeling of responsibility for its schools, to bureaucratize the nation's education, and to create merely another channel for money-wasting. The indictment is ample and well founded on fact, but it states the very reasons why the crowd that is running affairs in our country wants the bill passed and may gain its object.

The wonderful pliancy of our language is exhibited in the phrase "a reluctant howl of calculated anguish," which is used to describe the protest of Germany against the Dawes Report. Try to translate the phrase into common terms: There is anguish in Germany because it has figured out the interminable misery which has been prepared for it in cold blood by the Report. Germany sees no other choice than to fasten this misery upon itself by its own consent and therefore howls. For this Germany is held up to scorn and ridicule by "the righteous nations." What these latter expect of Germany would probably be "a joyous welcome of the whip and shackles of its cordially accepted slave-drivers."

The lie is marching on concerning that mythical "group of ingenuous Lutherans who, in this country, asked whether their faith is to be 'crushed in the land where it was born' and declared that an attack on the franc would be 'an effective weapon to prevent this.'" See *Current Opinion* for May, p. 633.

"Man is no wiser if he can talk by the radio a thousand miles instead of a hundred feet unless he has something to say by the radio or the telephone which is better worth saying. Science has given us sound amplifiers, but unfortunately they cannot amplify thought. Better a *Hamlet* printed on a hand-press than some banalities of to-day upon a rotary." The speaker was the Solicitor-General of the United States, James M. Beck, in a talk on the meaning of human progress. He seems to have had some disgusting experiences while listening in. What an opportunity are people, in our Church, missing who have a real message to convey! As usual, the children of the world, who are quick to grasp the possibilities of radio transmission, prove themselves wiser than the children of light.

Extensive preparations are being made for the celebration of a Norse-American Centennial of the United States and Canada in 1925. The principal celebration is to take place June 7—9 at the Minnesota State Fair Grounds, and among the invited guests will be the President of the United States, the Premier of Canada, Prince Olaf of Norway, Dr. Fridtjof Nansen, and some representative of the Norwegian Church. As a church affair the celebration will present interesting points for a study of the application of Lutheran principles and polity.

During the present year the seventy-fifth anniversary of the first Swedish settlers at Andover, Ill., will be celebrated within the Augustana Synod. Four years ago the coming of the first Swedish settlers to Iowa could have been celebrated. The Iowa Conference assisted last year in the celebration of the seventy-fifth anniversary of its congregation at New Sweden.

The School Board of the Missouri Synod offers to any one who applies a free copy of a reprint of the United States Supreme Court Decision in the Language Cases. — The secretary of the Board reports the following statistics for 1923 (with increase over the preceding year in parentheses): Souls, 1,050,023 (+ 8,511); communicants, 646,837 (+ 7,886); schools,

1,376 (+ 31); pupils, 78,610 (+ 2,293); installed teachers, 1,166 (+ 28); woman teachers, 380 (+ 37); pastors teaching, 480 (+ 20); Sunday-schools, 2,048 (+ 135); pupils, incl. adults, 137,157 (+ 9,921); teachers, 12,805 (+ 1,265).

To share in memories extending over more than one hundred years was the rare privilege of this writer when he joined in celebrating the 125th anniversary of St. John's Lutheran Church in Catawba Co., N. C., his old parish in the nineties of the last century.

"*Stehkragenproletarier*" is the name applied to Germans of rank and refinement who have now become reduced to poverty.

The theological faculties of Tuebingen and Heidelberg have resolved henceforth to confer only the degree of Doctor of Divinity and have dropped the degree of Licentiate of Theology. However, all the other German universities have resolved to continue to confer also the latter degree.

The Muhlenberg Building, an eight-story building located at Thirteenth and Spruce Sts., Philadelphia, and costing $750,000 was dedicated as the permanent home of the Board of Publication of the U. L. C. on April 29.

The Ohio Synod also has a laymen's league — A. L. L. = "Associated Lutheran Laymen."

A *U. L. C. News Bulletin* reports that May 22 is the fifth anniversary of the execution of forty Lutheran pastors by the Bolshevists. A monument was erected in their honor two years ago at Riga, Latvia. At the base of the monument are the words: "The Blood of the Martyrs Is the Seed of the Church."

The same *Bulletin* states that the American Bible Society has published the New Testament in Quecha, "the language spoken by all Indians except the Aymaras throughout the Central Andes from Quito to Bolivia and the borders of Argentina and Chile. The total circulation of the Scriptures by the American Bible Society from May 1, 1923, to April 30, 1924, was 7,101,289 volumes, 2,901,937 of which were issued for use in the United States. DAU.

---

# BOOK REVIEW.

**Popular Commentary of the Bible.** *The Old Testament.* Volume II: The Poetical and the Prophetical Books. *Paul E. Kretzmann, Ph. D., D. D.* 736 pages. $5.00, postpaid. (Concordia Publishing House, St. Louis, Mo.)

The first volume of the *Popular Commentary* appeared in November, 1921. The four volumes, covering the entire Bible, each $7 \times 10\frac{1}{2}$ and averaging over 700 pages a volume, are now complete. The fact that *one* man in a *few* years has written a popular commentary on the entire Bible is a monumental task. The Lord be praised for having given us the man, and through him the *Commentary!* From the very outset the purpose was not to issue a learned critical commentary for preachers, but a popular commentary for the laity. This *Commentary*, however, presents in simple language and in brief form the results of a careful study of the original Hebrew and Greek texts and also a careful study of the thorough exegetical work done by great scholars of the Bible, both of former and of modern times. The *Popular Commentary*, therefore, presents to the layman a trust-

worthy exposition of the text of Holy Writ; and for all ordinary purposes also the preacher and the teacher can use it as a handy reference work. The special price offered by the publishers for a limited time ought to induce not only all pastors and all teachers in day-schools and in Sunday-schools, but also a very large number of Christian homes, to purchase and to use it. May God bless its use for the purpose for which it has been issued, namely, *a more thorough study and a better appreciation of the Bible itself!*

The publishers' announcement calls attention to the following special offer: "As a special inducement we are offering for a limited period, *viz.*, until June 30, 1924, the entire set, if ordered at one time, to be sent to one address, for $16.60, carriage prepaid, to any address in the United States. This special offer applies also, and particularly, to owners of the three previous volumes. To them we will sell this present volume, namely, Volume II of the Old Testament, at the special price of $4.35, carriage prepaid, to any address in the United States. This offer does not apply to any of the previous volumes, except in cases where the whole set is taken as described above. Cash must, of course, accompany all orders."

FRITZ.

**The Baptism, or Gift, of the Holy Ghost.** By *P. E. Kretzmann, Ph. D., D. D.* 19 pages, 6×9. 12 cts. (Concordia Publishing House, St. Louis, Mo.)

This essay was read before the Western District convention of our Synod in 1922. Repeated requests for its publication have prompted our Publishing House to get it out in printed form. The essayist treats the subject on the basis of three theses, the second of which treats of the *special* baptism of the Holy Ghost in the apostolic period. Many, no doubt, will be pleased to study the subject, which has also been discussed in the current volume of the THEOLOGICAL MONTHLY, page 65. FRITZ.

**Cantate!** A Song Service in Commemoration of the Quadricentennial of the First Lutheran Hymnal. 1524—1924. *Chorales* with English and German text. Arranged by *P. E. K.* 30 pages, 6×9. Music edition, 20 cts. a copy. Text edition, 30 cts. per dozen, $2.25 per hundred copies. (Concordia Publishing House, St. Louis, Mo.)

We take it that our congregations will celebrate the quadricentennial of the first Lutheran hymnal, and that therefore they will be pleased to purchase from our Publishing House a printed program for a song service. The fact should not be overlooked that a music edition and a text edition can be had. FRITZ.

**Paths in the Wilderness.** By *Rev. C. E. Sparks.* Illustrated. 171 pages. (United Lutheran Publication House, Philadelphia.)

On a substantial basis of authentic facts of history the story of the planting of the colony of Salzburgers at Ebenezer, Ga., under Governor Oglethorpe is here told in the form of a novel. The conversion of John Wesley, which has been woven into the story, has been used very aptly to set forth some of the fundamental differences between the Lutheran, the Episcopalian, and the Methodist Churches. Some of the conversations in this book are practical popular discourses on theology. It is a very good juvenile. DAU.

**My Church.** An Illustrated Lutheran Manual. Vol. IX. By *Ira O. Nothstein.* 128 pages. (Augustana Book Concern, Rock Island, Ill.)

It is always a pleasure to turn the pages of this well-edited annual, which serves primarily the Swedish Lutheran Church. Events and scenes from Swedish church-life in the European homeland and in the Augustana Synod of our country form the contents also of the present volume, which offers an index for all the volumes that have appeared so far. DAU.

**Jesus.** Wer er war — was er wollte. Von *H. Offermann.* 32 pages. (United Lutheran Publication House, Philadelphia.)

This brochure reproduces two lectures which the author delivered at Zion Lutheran Church in Philadelphia during Holy Week 1923. It is a brief exhibition of the human and the divine side of the person of Jesus and of His mediatorial work. DAU.

**Daily Meditations upon the Epistle-Lessons of the Church-Year.** By *Rev. F. Hammarsten.* Translated from the Swedish. 685 pages. (Augustana Book Concern, Rock Island, Ill.)

These one- to two-page meditations — a companion volume to the author's *Meditations on the Gospel-Lessons* — dwell with the peculiar gentle fervor that is characteristic of the author on one or several verses of the Epistle-lessons. The *Meditations* are not dated, as in the former volumes, but follow the order of the church-year as observed in the Lutheran Church, beginning with the first week in Advent and taking in the twenty-sixth week after Trinity, with seven additional meditations for Candlemas, St. Michael's Day, and All Saints' Day. The texts treated are not all from the Epistle-lessons; as a rule, the Epistle-lessons furnish the texts only for the beginning of the week, and for the rest of the week the author has adapted a free choice of collateral texts. As to the edifying quality of Hammarsten's work, there is no question about that, likewise as to the Lutheran flavor which the late Swedish court-chaplain injected into all his literary productions. DAU.

**Nineteenth Century Evolution and After.** By *Rev. Marshall Dawson.* 145 pages. Cloth. $1.50. (The Macmillan Company, New York, N. Y.)

The purpose of this book is to prove the supposed harmony between Christianity and up-to-date science, especially the twentieth century evolution. The author holds that nineteenth century evolution was indeed hostile to Christianity, but that twentieth century evolution is decidedly friendly; indeed, that both are substantially at one in their views of human nature and correlated doctrines. He says: "If science and religion can come to an agreement upon the nature of man and the motive-springs of his development, all other disagreements between them will receive mutual indulgence as private idiosyncrasy." (p. 38.) In order to show that science and religion can really come to an agreement, both science and the Bible, especially the doctrines pertaining to human nature, must be restudied. Twentieth century evolution, he maintains, acknowledges, in accord with the Bible, not only "progress" of the human race, but also "retrogression," as is seen in every-day life, and thus confirms Scripture.

However, the author neither adequately describes twentieth century evolution nor Christianity. It is manifest that the two can blend only if their distinctive teachings are moderated. This is exactly what the author does. His doctrines of sin and salvation do not comport with the Bible. With regard to original sin he says: "It becomes readily apparent why the child must suffer for Adam's sin. The reason he suffers for Adam's sin is that he repeats it." (p. 90.) This certainly does not agree with the statements of Scripture, which clearly teach that the guilt of Adam is imputed to man even before Adam's sin has been repeated by the individual. Rom. 5, 12. 18. This same inadequacy of representing true Scriptural thought becomes apparent in the author's treatment of conversion and sanctification. In short, the reviewer does not approve the author's thesis that "up-to-date modern science and Christianity are essentially at one in their view of human nature." Though striking and interesting, the book will hardly satisfy either the twentieth century evolutionist or the believing Christian. MUELLER.

**Down through the Ages.** The Story of the King James Bible. By *Frank E. Gaebelein, A. M.* 106 pages, 5¼×7¾. $1.00. (The Macmillan Company, New York, N. Y.)

The purpose of this book is given by the author in his foreword: "Many persons who claim the most honorable of names, Christian, are unacquainted with the history of the sole authority upon which their faith is built. In a sense they know the Bible. But they are ignorant of the glorious record of its life down through the ages, and they fail to appreciate its superb beauty of expression. It is the hope of the author that, through the reading of this book, some may be stimulated to further study of the Word of God; that they may realize how unique is its historical background; that they may comprehend its literary supremacy; and that, through these things, they may reach a stepping-stone to an understanding of its spiritual content. Intended chiefly as a rapid survey, these pages aim to present as concisely as possible a large number of facts gathered from sources not generally accessible to the average reader of the Bible." The table of contents announces chapters on the following subjects: Beginnings, The Text, The Early Versions, How the Bible Came to England, John Wyclif's Translation, The Contribution of the Renaissance, William Tyndale and His Followers, The King James Bible, At the Pinnacle of Literature, Beyond the Power of Man. Mr. Gaebelein believes in the inspiration of the Bible. He says: "Moses, David, Paul, Luke, John — these men could of themselves never have written a line inspired as God inspires. But the Creator looked kindly upon them. Into their minds and into their hearts He breathed His Spirit, and thus He spoke through their pens." He also believes the doctrine of the vicarious atonement. He closes his book with the following statement: "Only *that* faith which believes on Jesus Christ as the Lamb of God slain for the sins of the world, sacrificed for you and for me, can give peace of heart and soul through revealing the true message of the Bible."

Among the interesting things in the book are quotations from early and later English translations of the Bible. It will be interesting to our readers to read the words of warning addressed by Edward Lee, almoner

of King Henry VIII and later Archbishop of Canterbury, to his sovereign against the introduction into England of Tyndale's translation of the Bible and of the influence which thereby would be exerted in favor of the Lutheran doctrine. Mr. Gaebelein quotes it on page 49: "Please it your Highnesse to undrestand that I ame certainlie enformed, as I passed in this contree that an Englishman, your subject, at the sollicitacion and instance of Luther, with whome he is, hathe translated the Newe Testament in to English, and within fewe dayes entendethe to arrive with the same emprinted in Englond. I neede not to advertise your Grace what infection and daunger maye ensue heerbie, if it be not withstonded. This is the next way to fulfill your Realme with Lutherians. For all Luthers perverse opinions bee grounded opon bare words of Scriptur not well taken nor undrestonded, whiche your Grace hathe opened in sondrie places of your royall Booke. All our forfadres, governors of the Churche of Englond, hathe with all diligence forbed and exchued publication of Englishe bibles; as God hathe endued your Grace with Christen courauge to sett forthe the standard against thies Philistees and to venquish them. . . . This realme of Fraunce hathe been somewhat tooched with this sect. . . . And yet, blessed be God, your noble Realme is yet unblotted."

We have been delighted with the reading of Mr. Gaebelein's book, and by recommending it to others, we desire to pass on the pleasure and the benefit which we have derived from it. It is, as the publisher announces, "an informative, interesting book, fully within the compass of adolescent youth." At a time when volumes of worthless and distinctly harmful books are sent forth from the presses, we are always delighted whenever we find a good book among them. FRITZ.

**The Golden Bough.** A Study in Magic and Religion. By *Sir James George Frazer, F. R. S., F. B. A.* One volume. Abridged edition. 752 pages, 6×8¾.

**Folk-Lore in the Old Testament.** Studies in Comparative Religion, Legend, and Law. By *Sir James George Frazer, F. R. S., F. B. A.* Abridged edition. 476 pages, 5¾×8¾. $5.00. (The Macmillan Company, New York, N. Y.)

**The Story of the Life of Mackay of Uganda, Pioneer Missionary.** By his sister. 323 pages, 5×7½. $1.50, net. (Hodder & Stoughton, New York, N. Y.)

**Mackay of Uganda, the Missionary Engineer.** By *Mary Yule.* 213 pages, 5×7¾. $1.35, net.

**David Livingstone, the Master Missionary.** By *Hubert F. Livingstone Wilson, M. C., M. B., Ch. B., D. T. M.* 230 pages, 5×7¾. $1.35, net.

**Chalmers of New Guinea.** By *Alexander Small, B. L.* 176 pages, 5×7¾. $1.35. (George H. Doran Company, New York, N. Y.)

The first volume of Frazer's *The Golden Bough* was published some twenty-five years ago. The author, who has been honored with many degrees from the universities for his work in the Science of Religion, completed the twelfth and last volume of his great work in 1920. The one-volume edition of *The Golden Bough*, announced above, was placed

on the market last year. In a subtitle the volume is called "A Study in Magic and Religion." It ranges over the entire field of heathen superstition and religious custom, and with its fulness of description of pagan ignorance and vice is one of the most harrowing volumes ever printed. Mr. Frazer has taken over from his larger work some details of heathen customs which in general texts on comparative religion are given only in Latin and Spanish originals. All in all, there is hardly a more powerful comment on the truthfulness of the words: "They became vain in their imaginations, and their foolish heart was darkened," and on this: "They are all gone aside, they are altogether become filthy," than Frazer's *The Golden Bough.*

As a study of the primary elements of religion the book fails utterly. The primitive man of Frazer is a purely imaginary creature, made in the study and after the image of its maker. The religion attributed to him is as imaginary as himself, for "it is put together by a method which knows no order and follows no law." Time and place, race, historical relations, degrees of development, are in the elaboration of these chapters completely ignored, religion being handled as if there were no such thing as chronology, or place, or mutual influence. The value of the book consists in the wealth of detail which it offers concerning the degrading influence of natural religion, and the proof supplied from the study of many races for the truthfulness of the picture which the first chapter in Romans reveals of the pagan world. Man's need of redemption emerges with a clarity that no longer tolerates contradiction, and man's inability to redeem himself is impressed upon the reader of Frazer's book more emphatically than by the reading of any theological essay on human depravity and original sin.

The companion volume to *The Golden Bough, Folk-Lore in the Old Testament,* bears the subtitle "Studies in Comparative Religion, Legend, and Law." In its method it follows the same principles as *The Golden Bough,* with this distinction, however, that the naturalistic bias of the author is even more painfully evident. An abridgment of a three-volume edition issued in 1918, the book gathers together the various lines of argument by which it is deemed possible to seek out the traces of *Folk-Lore in the Old Testament* and to coordinate Hebrew myth with the superstitions and customs of paganism. The Hebrews, it is assumed, passed through a stage of barbarism and even of savagery. Their literature is said to contain many references to beliefs and practises which bear the marks of an earlier, lower stage of culture. Analogies are produced from the history of semicivilized races of the present day as well as from the myths of many ancient peoples. The fundamental error of the method employed in *The Golden Bough* here works the most surprising results. Mr. Frazer will in the same chapter cite the ancient Hebrews, Greeks, and Romans, New Zealanders, modern Hindus, and various African tribes. To quote Dr. Fairbairn's criticism of Herbert Spencer's *Principles of Sociology,* from which Mr. Frazer has received his cue: "He never distinguishes old and original from recent and foreign elements, but deals with the immensest systems as if they had no history and had known no growth, at least none save such as could be determined by 'the laws of mental evolution.'" And so we find the Mosaic story of the Flood

paralleled with legends of modern Ashantee and Togoland. The story of the Flood is not only made a derivative from the Babylonian Gilgamesh epic, — in itself really unpardonable since Dr. Clay published his Hebrew creation story in cuneiform, thus supplying most unexpected proof that the story in Genesis is the original, — but the Mosaic account is paralleled with flood stories of Borneo, Hawaii, and the Cherokee Indians. The ritual observed in God's covenant with Abraham is made parallel to certain practises of the Wachaga tribe in East Africa. Analogies of the heavenly ladder at Bethel are found in ancient Greece and modern Sumatra. And so throughout the ethnic religions are handled without regard to the origin or significance, in a manner thoroughly unhistorical and unscientific. Naturally, the author accepts *in toto* the findings of the more extreme higher critical scholars; all the writings of Wiener, Dahse, and of the authors of *Lex Mosaica* are as if they had never been. With the thesis clearly in mind on which all these comparisons of Hebrew with pagan customs are based, it is really unnecessary to proceed as far as page 133 before "dismissing the theory of revelation or inspiration as irreconcilable to the known facts."

However, the all-sufficient answer to the theory which underlies Frazer's books is contained in the four volumes which are not inaptly, we believe, grouped with them in the above. The life of A. M. Mackay, missionary in Uganda, is told in two biographies, both of some literary merit. A new biography of David Livingstone is supplied in another volume of the Master Missionary Series by Hubert F. Livingstone Wilson, the grandson of the great missionary. And to these is added the story of James Chalmers, missionary of New Guinea, who suffered martyrdom in 1901. These books, too, deal with natural man. The picture which they reveal of human depravity is as terrible as that outlined in *The Golden Bough*. But here the similarity ends. The men who are the heroes of these stories — and true heroes they were — sought out the savage races of Africa and Oceanica, and they brought to the African and the Malay a book which, if we are to believe Frazer, is only a more advanced development of those same faiths of which Mackay saw the frightful results at the court of King Mtesa and Chalmers on the coast of New Guinea. Yet through this book the story of daily murder and rapine in Uganda and the cannibalism of New Guinea were ended in less than one generation. If the spirits worshiped by the pagan world are, as we believe them to be, devils, then we have in the history of modern missions the clearest proof that Jesus has indeed come to destroy the works of the devil; nor is there a more convincing answer both to the evolutionistic view of natural religion and to a criticism which makes the Bible only a product of somewhat higher development than the chants of African savages which Mackay and Livingstone heard in their tents as the medicine-men were preparing the charms for the next day's slave-raid. The changes wrought by the Gospel in heathen lands are incontrovertible facts and are an answer to Frazer's books, which leaves no excuse for his impious handling of the most sacred records of mankind. GRAEBNER.